CHARGE

OF THE

LORD BISHOP OF TORONTO

TO THE SYNOD.

REPORT OF

THE CHURCH ASSOCIATION,

AND

MEETING OF THE

PROTESTANT EPISCOPAL DIVINITY SCHOOL

OF TORONTO.

Toronto:
HUNTER, ROSE & CO., PRINTERS, WELLINGTON ST. WEST.
1879.

The EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA

Queen's University at Kingston

Sweatman, Arthur

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THE RIGHT REVEREND THE LORD BISHOP OF TORONTO.

ADDRESS

OF

THE RIGHT REV. THE LORD BISHOP

OF

TORONTO,

Delivered before the Synod of the Diocese on Tuesday, 10th June, 1879.

Reverend Brethren, and Brethren of the Laity.—In addressing you to-day, for the first time, in Synod assembled, as your President, I feel a grave responsibility resting upon me, which leads me to seek your indulgence and considerate sympathy.

The position to which I have been called, as an administrator of this important Diocese, is one that demands very great wisdom as well as faithfulness; and this need is enhanced by the circumstances of difficulty which have, for a long time past, attended the conduct of its councils.

The unprecedented and prolonged contest which signalised the recent election of a Bishop by this Synod will always be remembered as a remarkable and instructive episode in the history of the Church in Canada. It attracted the attention of the whole country, and was watched with anxious interest, not only by the members of our own communion, but by those of all denominations; for it was evident that very dearly cherished principles on either side were at stake, and it is a matter of deep thankfulness to know that the struggle, determinedly, persistently as it was maintained, was yet conducted throughout with a temper, a a dignity, a courtesy and a solemn, prayerful sense of a weighty duty that reflect lasting honour upon the Christian spirit of this body.

The happy result of so fairly, so ably waged a conflict was, not to embitter the feelings of those who had faced each other in the manful championship of convictions, but to draw them closer together in mutual respect and esteem, and we may, with good reason, believe that the compromise, ultimately arrived at, was directed by that Holy Spirit of God, who is the abiding guide, disposer and arbiter of the Church of Christ on earth, and whose aid had been throughout so unceasingly and importunately invoked.

It was only this conviction that, when the unexpected summons to such a sacred and difficult office came to me, prompted me with all humility and yet truthfulness, to respond to it as to a Divine call to duty.

I am thus, brethren, though a comparative stranger to you, your Bishop; not by my own seeking, but by your choice and, I trust, the will of God; and for the successful discharge of my duties, I have to look, not to my own strength or wisdom, but to your generous constructions, your loyal support, your constant prayers on my behalf, and above all to the direction, the strengthening succour and the heavenly grace of the Spirit of God.

The circumstances to which I owe my elevation to the government of this Diocese—that it was placed in my hands voluntarily and in a spirit of confidence, by an almost unanimous vote of both parties in the Church, not only entitle me to expect a readiness to accord me a general and hearty support, but lay me under a moral obligation to administer my trust, as indeed a Bishop of the Church should, and as my own predispositions would compel me to do, with the strictest impartiality towards those who differ.

That there should be divergences of opinion on points of doctrine and practice among those who are yet sincere sons of the Church of England we must concede to be inevitable and allowable—inevitable, since it has pleased God to endow the human mind with so wide a diversity in its views of truth and its processes of thought; and allowable, because the authoritative standards of our Church have been wisely framed with a sufficient comprehensiveness of range as to their construction to embrace such diversity.

Unity is, without doubt, a necessary mark of the true Church of Christ —may we strive with all our hearts to attain to it!—but I do not believe that to realize *that* unity for which He prayed and taught us to pray, it is necessary that we should wait until our own visionary dream of *uniformity* is fulfilled. Indeed, the study of all God's works in nature

goes to demonstrate that not *uniformity* but *diversity* is His rule—in the works of man it is the latter feature that is recognised as pleasing, the former is, by common consent, avoided as offensive to instinctive taste; and we feel that the truest, most complete unity is that which is attained by the harmonizing of diversities into a consistent, agreeing whole.

It is fruitless for us to deny, brethren, it would be unworthy of us to apologize, that there *are parties* in the Church. I trust we have learned enough wisdom from the past frankly to accept the position; and that each party is willing honourably to concede to the other the right to exist and to claim a just recognition—so long, of course, as its doctrines and usages are within the legitimate limits of a fair and honest interpretation of the formularies acknowledged by both. Constituted thus, as our Church is, he could never be a true Bishop of the Church who allowed himself to be the Bishop of a party.

I am compelled, of necessity, to tread upon dangerous ground; and feel the greater need that therefore is for precaution in guarding myself against misconstruction. I am not advocating *compromise*, which is a weak and futile expedient for evading difficulties, but *tolerance*. I am not contemplating a surrender of principles, which would be a betrayal of the truth: but I *do* propose to myself, as the essential of a good, an ideal Bishop, a heart large enough to embrace within its sympathies, and a mind unbiassed enough to honour with its confidence all godly, sincere, earnest Churchmen, though they may belong to different schools of thought; an impartiality that will mete out to each his due, uninfluenced by motives of party; a tenderness in judging and gentleness of dealing that is ready to make an allowance for errors that are of the head only, and a firmness of hand that will hold the reins of power evenly with a strict justice that is undeviating, and will steer a straight course of equity and right, without fear or favour. And here, again, let me not be misunderstood. I do not mean to imply that a Bishop has no right to have any opinions of his own; that his views must be colourless; that he must agree with everything and anything with a kind of latitudinarian indifferentism; that his mind must be emasculated of vigorous activity, and divested of all independence and individuality.

I claim that *I hold views*; and views of a very distinct character—views which I prize most highly, which are to me as the apple of the eye, and which I would refuse to part with at the price of any place of dignity in the Church. I hold most strongly the Protestant Evangelical views of our Reformed Church, as opposed to the Sacerdotal and Sacramentarian views which are characteristic of Romanism.

There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation. It is true that we trace back the independent autonomy of our branch of the Church Catholic, far beyond that struggle which was as the throes of a second birth; beyond its subjection to the Papal primacy; beyond the accession to it of the Saxon converts of Augustine and its consequent first connexion with the See of Rome, back through the persecutions and

depression of the British Christians, who also had their Bishops and their liturgy, to the very apostolic age.

Our Church of England dates from thence, and not from the Reformation; the separation from Rome was not a schism from the body, but a self-emancipation from an imposed yoke, a return to original independence; the renunciation of the errors, the idolatries, the superstitious ceremonies of Rome was the purging of the ancient Church from the accretions of defilement, through the mediæval period, that had dimmed her light and sullied her purity. And therefore, although with just pride we claim for our Church that she is no new Church, but the oldest of Churches, cleansed, remodelled, and restored nearer to the pristine purity and the primitive pattern of faith and practice than any other Church, we cannot deny, if we would, that what we are as a Church to-day was the work of the Protestant Reformers. To these noble, holy and learned men, even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith, enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness, we owe a debt which we cannot over-estimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobium upon their blessed memory.

The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scriptures in our own tongue, that the unlearned may have free access to the words of Life, and "the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church." The 39 Articles of Religion, forming a complete summary of the Reformed Faith on the cardinal doctrines of Christianity and especially on those points which were matters of controversy with the Church of Rome, although of somewhat inferior authority, we acknowledge as the standard of reference for the Church's teaching, and subscribe "in their true, literal and usual meaning, not drawing them aside any way, nor putting our own sense or comment to be their meaning, but taking them in the literal and grammatical sense."

We are all agreed in the recognition of these three great standards as the tests to which we are willing that our Churchmanship should be brought. The first, the Bible, if we believe in its Divine Inspiration, must ever be to us the supreme, sole, final appeal in matters of faith and practice of life, so that in the words of the VIth Article, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation."

On the other hand, for our guidance in the form of public worship and its ritual as prescribed by the Church of England, for her teaching with regard to the Sacraments, for the meaning of the other rites and ceremonies retained in her cultus, we must look to the Prayer Book as the paramount authority and final arbiter. We may indeed have recourse to the Articles, the Homilies, to Church History and the writings of the Reformers to ascertain their minds and elucidate their meaning on obscure or controverted points, but the Prayer Book after all remains the chartered code of standing orders of our Church. And

herein I profess my unfeigned assent and consent to its teaching as thoroughly Scriptural; my deep love and reverence for its form of sound words as those in which my fathers have found spiritual comfort in worshipping for 300 years; and my unswerving allegiance to its authority as the exponent of the Reformers' doctrine. I claim that, in avowing myself a Prayer Book Churchman, I vindicate my title to be held a Protestant Churchman; for the Prayer Book is, as I regard it, the very bulwark of Protestant principles.

I have laid claim to the further character of being an *Evangelical* Churchman. It is much to be regretted that so unexceptional a definition should have been narrowed down to the designation of a party. I hold that the chief glory, the very *raison d'être* of the Reformed Church of England is that she is an Evangelical Church. The very purpose of her purgation from Romish traditions was that she might be the depositary and dispenser of the pure, unadulterated Gospel of Christ. It is the accord of her teaching, her formularies, her rites, her Prayer Book with that Gospel as revealed in Holy Scripture that constitutes their claim upon our acceptance. I know of no duty which our Church lays upon her ordained ministers paramount to that of fulfilling her Lord's commission, *to preach the Gospel* to every creature, of none she enjoins upon her children other than in all things to obey the Gospel of Christ their Saviour.

It shall be my one aim in all my ministrations, as it has been in the past, to know nothing in my preaching but Jesus Christ and Him crucified, to set forth sacraments, ordinances, creeds and ceremonies, not in the place of the Gospel, but as means to bring men nearer to Christ and Christ nearer to men. This is what I understand by being an *Evangelical* Churchman, to be thoroughly loyal to the Church from a conviction that she is based upon the Gospel as her authority, pervaded by the Gospel as her spirit and conformed to the Gospel in her teaching.

There is a party term which we have heard too often of late. I utterly repudiate it as offensive. I regard it and its opposite as calculated to rouse bitterness and strife. While glorying in the name of Evangelical Churchman, in the true sense which I have attempted to define, I should resent it as opprobious to be stigmatized a Low Churchman. A sound Conservative Churchman, conservative of the Evangelical doctrine and Apostolic Order as they have been bequeathed us by the Reformers, is what I aim to be, for I am one of those who are satisfied with what the Reformers have done, regretting nothing which they have abolished; and not wishing to see anything abolished which they have thought worthy to be retained. The attempt to reform our Reformed Church which we have witnessed, with its miserable fruits of dissension and schism begetting multiplied schisms, should be a wholesome warning to those who are not satisfied that the Church of England is Protestant enough. But in the name of peace and Christian Charity, let us agree to forswear the use of invidious party names, and cease to cast in each others' teeth the reproach of "High Church," and "Low Church," till from disuse these by-words become forgotten, obsolete among us, and we know one another only as fellow-members of the same beloved Church.

If any apology is needed from me for trespassing at such length upon your time and in such plain simplicity of language, with what may be called my Declaration of Faith, I find it in the present condition of our Church in this Diocese, which must be to all of us matter of deep distress and concern. It is useless for us, through feelings of false delicacy, to attempt to conceal from ourselves the fact that there are a large number of our country missions in which the Church is dying out, and that there has been a holding back of the means which are necessary to the support and extension of our missions, and that both these symptoms of declining prosperity are, to a large extent, attributable to a want of sympathy and confidence on the part of the laity in the teaching of the clergy. I fully recognise that, in the administration of the Diocese, the task to which I have to address myself is to endeavour to restore this lost confidence. Without it, it is impossible that we can regain a state of strength, vitality and progress.

There can be no question in the mind of any one acquainted with the religious aspect of the country, that the heart of the great bulk of our laity is staunchly, jealously, Protestant. I thank God for it. And in the endeavour to fulfil the difficult task that lies before me, my first and most earnest efforts will be directed to supply the missions of the Diocese with clergymen of sound Protestant views.

In my dealings with those of my clergy who are not of this school, but whose views and practices, though distasteful to extreme Protestants, are yet within the allowed limits of the Church's standards, I trust I shall ever prove myself, as I have professed, absolutely impartial. They will find that I can work cordially with them, that their zeal and sincere devotion to the cause of Christ and His Church and the salvation of souls I can unfeignedly honour and respect.

But should these limits be, in any case, so far overstepped as to violate the laws of the Church and bring scandal upon her by unprotestantizing her character, and cause offence and distress to the flock of Christ committed to our charge, then, in accordance with my consecration vows, which bind me so solemnly to the unflinching execution of my high Office, I shall be "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word."

Among such erroneous and strange doctrines, which have unhappily found their way into our Church, but are wholly foreign to her teaching, are notably those of *Habitual Confession* and *Real Presence* of the body and blood of Christ in the consecrated elements. On the first of these the Bishops of our Church have pronounced with a consensus of unqualified condemnation. The very limited time at my disposal forbids my entering at any length upon this or any other of the important questions which agitate the Church. I would say, briefly, that the claim which has been put forward by some Presbyters to a right to demand and receive the confession of penitents before giving them absolution, indicates and would seem to spring from exaggerated views of priestly authority which are alien to the whole spirit of our Church's teaching, have no warrant whatsoever in the Word of God, and are justly regarded by Protestants as the reproach of the Church of Rome.

The instructions given in our Prayer Book to the clergy, as to receiv-

ing voluntary confessions, are very slight. The Archbishop of Canterbury, in his primary charge as Bishop of London, remarks, "The silence of the Church of England formularies as compared with the fulness of the Church of Rome in treating of systematic confession, is itself, to my mind, an irrefragable argument to show that the mind of our Church is quite against the practice."

The progress of our Reformers' views on this subject may be traced by comparing the Second Prayer Book of King Edward VI. in 1552 with the First Book of 1549. The Rubric in the Visitation for the Sick in the First Book stood thus: "Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this form: *and the same form of absolution shall be used in all private confessions.*" In the Second Book this last clause "the same form of absolution shall be used in all private confessions," was expunged; thus clearly taking away the authority for using a form of private confession. Again, at the same revision, in the Communion Office, the passage was struck out from the address to the communicants, "requiring such as shall be satisfied with a general confession not be offended with them that do use to their further satisfying the auricular and secret confession to the Priest." Here is another unmistakable indication of the intention of our Reformers to abolish private confession from the Church's system. Not to exhaust your patience by reading lengthy extracts, I would refer you to the second part of the Sermon on Repentance, in the second Book of Homilies, particularly the passage headed "Answer to the adversaries, which maintain auricular confession," for the arguments from Scripture, put forth by authority; and to the 16th section of chapter 4, in the VI. Book of Hooker's Ecclesiastical Polity, for the summary of the question by a divine of great weight who, throughout this and the 6th chapter, speaks very highly of the power of the clergy in the matter of absolution. After quoting St. Chrysostom's adverse judgment on private confession, "when the offence doth stand only between God and man's conscience," all that he concedes, in conclusion is, "if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted and not delivered from anguish, mistrusting whether *that* we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which being bruised are not able to be recured of themselves."

The three passages in the Book of Common Prayer which bear upon this subject are:—1st, The Exhortation which calls upon us to confess our manifold sins and wickedness, with a humble, lowly, penitent and obedient heart; and that, not only at all times in humble acknowledgment before God, but most chiefly in our daily assembling together in public, before we receive comfort from hearing the declaration, which the minister is authorised to pronounce, of God's willingness to pardon and absolve all them that truly repent and unfeignedly believe His Holy Gospel. 2nd, The invitation which concludes the first form of warning for the celebration of the Holy Communion, "Because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any

of you, who by this means (*i. e.*, confession to God, repentance and restitution) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The 3rd passage I have already quoted from the Order for the Visitation of the Sick, wherein the pastor is directed to move the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, "that if he seems truly penitent he may have the consolation of hearing from his pastor's lips before he dies that God of His great mercy in Jesus Christ is ready to pardon him."

The first of these passages, enjoining the confession of sins publicly before the congregation gives no countenance whatever to the practice of the confessional, and as to the other two, it is sufficient to point out that they plainly, in their honest interpretation, have reference solely to the ordinary pastoral intercourse of the clergyman with his people. This intercourse should be of the most sacred character, dealing with the spiritual condition of those entrusted to his care, as well the sick as the whole, as need shall require and occasion shall be given. It is to be feared that we are not generally faithful enough to our duty and our opportunities in this respect; a good deal of plain speaking, admonition, remonstrance, searching into the state of the heart, is, no doubt, necessary on the pastor's part, if he would lead his people individually to repentance and the seeking of God's pardoning mercy; but this is a very different thing from what some have attempted to introduce into our system as habitual confession to the priest. I will not dwell upon the moral and social aspect of this question; the terrible scandals, the injury to morality, the mischief in families which have resulted from this practice as carried to its ultimate issues in the Church of Rome, and have made the very name of the confessional to be indignantly spurned and loathed by every pure minded, independent man; what I insist upon is that it is an outrage to the reformed principles of our Church, a practice that cannot be tolerated with any sanction from her authority. I close this subject with another quotation from the charge of Bishop Tait in 1858: "If," he says, "any clergyman so preaches to his people as to lead them to suppose that the proper and authorised way of a sinner's reconciliation with God is through confession to a priest, and by receiving priestly absolution—if he leads them to believe that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private, auricular confession—if he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid, receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rule of worship—taking them into the vestry of his church, securing the door, putting on the sacred vestments, causing them to

kneel before the cross, to address him as their ghostly father, asking a string of questions as to sins of deed, word and thought, and imposing his penance before he confers absolution—then the man who thus acts —or even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is, in my judgment, unfaithful to the whole spirit of the Church of which he is a member."

With regard to the other "strange and erroneous doctrine," which I have here instanced—that of the Real Presence—we cannot but remember that in its extremest form, as Transubstantiation, it formed the chief point of issue with the Church of Rome, the centre around which the strife raged the fiercest, the crucial test which cost many faithful and true men their lives. Probably no member of the Church of England, however extreme in Sacramentarian views, holds this doctrine in its full import, and undisguised repugnance; no Anglican priest would venture to assert it openly, in defiance of Article XXVIII., which declares "The body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith." But there is a manner of speaking of the mystery of the spiritual presence of Christ, in and under the outward symbols, and of the effects which follow the act of consecration, which tends to inculcate views of the Holy Sacrament, very closely approaching those which this Article strongly condemns. For example, in the Manual of the Confraternity of the Blessed Sacrament, I find such language as this, "O my beloved Lord and Saviour, Jesus Christ, I firmly believe, because Thou hast said, 'This is My Body: This is My Blood,' that in this blessed Sacrament Thou art truly present, Thy Divinity and Thy Humanity, with all the treasures of Thy merits and Thy grace; that Thou art Thyself mystically offered for us in this Holy oblation; and dost through Thy Own Presence communicate the virtues of Thy most precious Death and Passion to all Thy Faithful, living and departed." And again, "I adore Thee, O Lord my God, Whom I now behold, veiled beneath these earthly forms. Prostrate I adore Thy Majesty." In the "Litany of our Lord present in the Holy Eucharist" in the same Manual, amongst many like allusions to a corporeal presence, occurs this Suffrage, which seems to symbolize with the heresy of the Sacrifice of the Mass, "That by this adorable Sacrifice we may acknowledge our perpetual dependence upon Thee;" and again in the "Litany of Reparation," "O Sacred Victim, consumed on the altar by us and for us; have mercy upon us." Once more, in the "Office for Spiritual Communion," the direction is given, "Here meditate devoutly on the Passion and Death of Jesus Christ; or on the *Real Presence* of His Sacred Body and Blood in the Holy Eucharist, or on the Holy Sacrifice of Himself *therein continually offered* before the Father." It is, of course, possible, by the exercise of an extreme charity, to believe that persons who hold such language may persuade themselves, by some ingenuity of reasoning, that they mean nothing more than is taught by our Church; but it seems to me that no plain, simple folk could understand from it anything else than the assertion of the Bodily Presence of the Crucified Christ, in the consecrated bread and wine, and of the repetition in every act of Com-

munion of that atoning Sacrifice of Himself, which Scripture tells us was made once for all.

So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my licence to officiate in this Diocese to any Clergyman who is a member of this Confraternity—or conspiracy, as it has been called, to undermine our Reformed Faith. And I earnestly hope that in preaching or teaching concerning the Sacrament of the Lord's Supper our Clergy will carefully guard against all such language as may give colour to a belief that is so repugnant to the spirit and teaching of the Church.

But it is not teaching only that may suggest this doctrine of the Real Presence :—there is a serious danger of leading unstable minds into the same error, by the practices, the attitudes and gestures which have been introduced into the act of Communion. Those who, no doubt from a sense of deep reverence, have adopted the practices I refer to, verge very closely upon the violation of the last clause of the article already quoted; "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped." The consecration of the elements with the celebrant's back turned to the people so that they are unable to see what is done, the elevation of the consecrated bread above his head, the prostration of the communicant before the Holy Table, the receiving of the elements with every manifestation of a profound obeisance to them as possessing an imparted virtue by the act of consecration, and non-communicating attendance—all these practices, neither enjoined in nor deducible from the Rubrics, have the semblance of a superstitious adoration of the sacred symbols. They may be innocent in intent, but their danger is lest they lead on the worshipper from step to step to the fatal error of believing that, by virtue of the priest's act, the very Body and Blood of Christ are offered up afresh on the altar, an oft-repeated sacrifice for sin.

You will remember how careful the Church has been to guard the reverential posture she enjoins on recipients against this misconstruction. At the first revision of the Prayer Book in 1552, the Royal Council added a declaration concerning kneeling at the communion which, having been omitted since the reign of Elizabeth, was again subjoined, with certain modifications, in its present form, at the last revision in 1661. "It is hereby declared, That hereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substance, and therefore may not be adored for that were Idolatry, to be adhorred of all faithful Christians."

By all means let us inculcate upon our Communicants, both in precept and by example, the utmost devotion of heart and reverence of demeanour in approaching these Holy mysteries, in drawing nearer to the Spiritual presence of our adorable Saviour than in any other ordinance; but, as we love the truth, let us shun everything that savours of or conduces to superstition.

I could have wished, had space permitted, to address you fully on the subject of Ritualism. For the present but a few words will suffice.

Our Church is distinguished above other reformed Churches in possessing a Ritual which is essentially grand, decorous and beautiful, and has throughout her history, not thought it unworthy to call in to her aid the handmaid arts of music, architecture, and decoration, to render her services of prayer and praise, at once promotive of devotional feeling in the worshipper and becoming the glory and majesty of Him worshipped. For my part I should grieve to see our beautiful Liturgy robbed of all that makes it impressive, as the service of the Sanctuary, and reduced to the barren coldness of a cheerless, puritan worship.

A comely, well-appointed House of Prayer, with all the furniture and vessels for the use of God's service, designed with taste and kept in scrupulous cleanliness and order, good music of a Church character and a hearty responsive Service, I believe to be not only calculated to attract worshippers but profitable to interest their hearts in the worship. In all these matters the rule should be, "that which is good for the use of edifying." The one only plea for the improving of ritual, must be the promoting of reality, earnestness and spirituality in worship. And of our reformed Church, as contrasted with idolatrous Rome, the character of her ritual should be dignity, genuineness and beauty of simplicity, as opposed to the frivolous, tawdry tinsel of outward pomp and pageant. Simplicity should be the glory of all our services, simplicity that is the natural expression of sincerity—not that bald and dull simplicity which is begotten of indifference and slovenliness. But unhappily, some, in their fondness for the externals of religion, or their leanings to symbolism and æsthetic modes of worship, or their excessive zeal for ceremonial, have far exceeded this rule of simplicity, and by their introduction of excessive decorations, floral and symbolic, continual bowings and genuflexions, candles lighted in broad day, peculiar shaped vestments and many coloured stoles, and otherwise what has been called "the mimicry of the outside of Rome," have given serious offence to the sober common-sense of their people, and aroused suspicions in them that something dangerous lurks behind. Indeed, while these practices find favour with a few of extreme ecclesiastical tastes, it cannot be concealed that they have been the means of alienating the affections of great numbers of the plain, simple people from the Church, and driving them into schism, to join themselves to dissenting communions. "Why," it has been asked, "should any clergyman wish to make his church such that a common man, placed suddenly within, would not be able to say whether he was in a Church of England or a Romish place of worship?"

Our Church has provided in her rubrics a ritual which gives ample scope for a solemn, beautiful, chaste and hearty service; the vestments sanctioned by long presumptive usage, the decent white surplice with sleeves, the black stole and hood belonging to the degree furnish a priestly garment sufficiently expressive of the holiness of the office and of a simple dignity and comeliness to satisfy the purest taste; the music that has been created by the Church of England through 300 years, and is the exponent of the genius of her service, offers a *repertoire* extensive and varied enough to supply the demands of the most cultivated and critical taste, and possesses compositions of sacred and solemn beauty that have justly made themselves dear to the hearts as well as the ears

of Church-going people; and all these may be legitimately made the most of to render the service a real help to the soul's spiritual emotions. Everything beyond these must be regarded in the light of an innovation and innovations in ritual and worship it is my duty to set my face against, and, as far as my authority extends, to check and resist.

With regard to church decorations, which may be innocuous in themselves, I must earnestly warn my younger brethren of the clergy especially, against pushing them to dangerous extremes. To take one familiar example, the emblem of the cross, which is unquestionably the most ancient and appropriate of Christian devices,—suppose that the use of it is the cause of offence to a weak member of your flock. What is your duty as a Christian man and a pastor of the flock? to insist upon the ornament as unoffensive and retain it to gratify your taste and so alienate your brother or wound his weak conscience, or to yield your predilections to his scruples? You admit that no principle is involved; no law of the Church or precept of the Gospel enjoins that crosses should be set up over the holy-table or on the walls; and surely the spirit of tender charity that was the rule of the large-hearted Apostle will prompt you to decide, "I will set up no cross while I live, lest I make my brother to offend."

This leads me to offer one thought which should tend to soften the animosity of such differences, before I leave this subject. I am convinced that a large part of the suspicions and objections entertained by many of our excellent Christian laymen against the teaching and practices of their clergy is attributable to the want of understanding, (may I venture to say ignorance) on their part, of the formularies of the Church and the definitions and literature of theology. The recollection of this should have a twofold effect on the clergy: to make them tender towards the scruples and difficulties of their people, and diligent to instruct them more fully and accurately; and on the laity to make them more patient towards anything they cannot quite reconcile in their pastor's teaching and less hasty to conclude unfavourably until they are better informed. And to all of us as Churchmen, in our differing views on church matters, it should be the less surprise to us that we cannot see eye to eye, the less cause for suspicion one of another and alienation one from another to know that even among our most eminent Divines of the 16th and 17th centuries to whom we are accustomed to look as authorities on contested points, the same and quite equal difference of view exists. And yet we can accord to them all our loving, grateful esteem as learned, pious and faithful teachers—the nursing fathers of the Church.

A conviction is very strong upon my mind that much mischief has been unconsciously done by our clergy, by the injudicious use of language in their teaching which is not understood by their people and is therefore regarded by them with suspicion--by what I may call the affectation of an ecclesiastical terminology. I would advocate most strenuously a strict adherence to such words and phrases only as are sanctioned by the usage of the Holy Scriptures and the Book of Common Prayer, and through them have become familiar and dear to the ears of our people. For I feel quite sure that many a statement which sounds most alarming and formidable, quite Romish, when drest in unfamiliar ecclesi-

astical phraseology, if translated into the vernacular of the Prayer Book, or the inimitable pure Saxon of the Bible, would prove to be perfectly harmless. Above all things let us avoid increasing the mutual suspicions that have unhappily alienated us as Churchmen one from another, by the fatuous mistake of continuing to misunderstand one an other. A little candid explanation, in the medium of a mutually received mode of expression, would go a great way towards bringing about a harmony of views and action.

I turn from these general topics to glance at one or two matters connected more immediately with the concerns of our Diocese.

Six weeks have not elapsed since my Consecration; and, therefore, the account which I have to render of my Episcopal acts is necessarily slight, the knowledge I have acquired of the condition and needs of the Diocese but meagre.

CONSECRATION.

The first day of last month, the Feast of St. Philip and St. James, was one to be remembered by me, as a most solemn and sacred one, throughout my life; for I was then set apart for the Holy Office of a Bishop in the Church of God. The Right Rev. the Bishop of Quebec as Consecrator, and the Right Rev. the Bishops of Huron and Algoma as presenters—the Bishops of Niagara and Montreal assisting in the laying on of hands. The Sermon was preached by my oldest friend in Canada, who was the instrument of bringing me out to this country, and to whom I am indebted for the most unvarying kindness and constant friendship—his relations towards me having been those of a father to a son—the Lord Bishop of Huron. I pray that I may have grace given me to fulfil the vows which I then undertook, and to devote my life and all my powers to the sole object of faithfully executing the charge committed to me.

OBITUARY.

I cannot record my elevation to fill this important See without paying a tribute of respect and reverence to the memory of the godly and amiable prelate whom I am called to succeed. Alexander Neil Bethune will be affectionately remembered in the Church of Canada as one of those earlier pioneers who having entered upon her missionary work in the arduous days of her struggling infancy, and having borne the burden and heat of the day in a long service through times when the field was large, the duties laborious and the labourers few, lived to see the vast area subdivided, churches plentifully scattered over a well-populated land, and clergy multiplied tenfold, and to become himself the head of a great and prosperous Diocese; thus forming a link between the accomplished results of to-day when the Province of Ontario has five Bishops and upwards of 400 clergy, and the small beginnings of fifty-six years ago, when the one Diocese of Quebec embraced the whole of Upper and Lower Canada, and what is now the Diocese of Toronto was served by eight or ten clergymen.

Himself a favourite pupil of that great man, the first Bishop of Toronto, who by the indomitable energy of his character placed the Church he loved so well and for which he fought so courageously upon a firm

footing and in his famous school at Cornwall, imparted of his own noble spirit and high qualities to so many who have since filled positions of honour and distinction in the Province, Dr. Bethune, too, as Principal of the Theological College at Cobourg, has left the impress of his scholarly mind, his ample attainments as a theologian and his sincere piety upon many of our most respected and useful clergy. For forty years he ministered to his Cobourg parishioners, an example of constancy to his post, which might well rebuke the restless desire for change that marks the later generation of missionaries; and, although well advanced in years when he succeeded his old instructor in the See of Toronto, he was spared to occupy it for the considerable term of twelve years. As a Bishop he was conscientious, diligent and faithful, not sparing himself, but tender and conciliating towards others; as a man he was characterized by that gentleness and amiability of disposition which is begotten of a sincere piety of mind. It was not possible that such a man should have an enemy. He passed away in the fulness of years, beloved of all, leaving behind him the memory of prolonged and faithful service in the Church of Christ, the fragrance of a saintly life and the unspotted name of a courteous, Christian gentleman.

Since the last annual meeting of this Synod, the Diocese has sustained the loss of two of its active clergy. The Rev. Stephen Lett, LL.D., the Rector of Collingwood, was called to his rest, after a lengthened term of service in important positions in the Church. His name will be had in special honour in this city, in connection with the Protestant Orphan's Home, in the establishment of which admirable institution he laboured so lovingly and strenuously during his incumbency of the Rectory of St. George's Church.

The Rev. W. F. Checkley was taken from his work in the prime of life and at a time when his services were most appreciated and promised to be most valuable, in his charge of the important congregation of St. Paul's in this city. An excellent scholar, a thoughtful preacher, a diligent pastor and a blameless gentleman, his unexpected loss was deeply felt by those who were only beginning to estimate his labours at their full worth.

EPISCOPAL ACTS.

During the short period of my episcopate, I have held one ordination —on Sunday last, being Trinity Sunday—in St. James' Cathedral, when one candidate was ordained deacon and two advanced to the priesthood.

I have also held four confirmations in this city, in which the aggregate number confirmed was 140. I have preached ten sermons, delivered several addresses and administered the Holy Communion five times.

MISSION FUND.

I will not forestall, in saying a few words on this subject, the carefully prepared and exhaustive report of the Mission Board which will be presented for your adoption. But I wish to declare my intention of making the mission work of the Diocese the object of my chief solicitude and most unremitting care. It is a matter of cheering encouragement and deep thankfulness to God that after the period of embarrassment and depression through which this Fund has passed, it is now

practically relieved of the burden of debt; and a season of brighter hopes has dawned upon our work, through the generous liberality which has been provoked among the members of our Church by the munificent example of two brothers, who, under the name of "fratres," offered a gift of $1,000 towards liquidating the debt, on condition of the remaining $3,000 being contributed within a specified time. This sum has been subscribed, and we shall enter upon the work of another year freed from the dead-weight which encumbered the Fund. In addition to this, by the efforts of a few earnest friends of the Church, an annual subscription list to the Mission Fund has been raised in Toronto, amounting to nearly $2,500, forming a guaranteed income to that sum, which will be a source of strength to the Committee's hands. The very fact that this amount has been raised from comparatively few subscribers, proves how much might be done if Churchmen generally, throughout the Diocese, would give their systematic support to this most important work of Church extension.

I do earnestly trust that such an agreement may be arrived at amongst us as fellow labourers in the same great cause of extending the kingdom of our Lord and Saviour Jesus Christ, and bringing in souls to His Church of such as shall be saved, that there may be one common fund for the support of the Diocesan Missions, into the augmentation of which every member of the Church will throw his heartiest, undivided, utmost efforts.

I must here recognise the worthy labours of those ladies who have formed themselves into the "Churchwomen's Mission Aid Society." By such an organization much help may be rendered to our work of a kind that could not be undertaken by our existing machinery, and not least the collecting in of those small but, in the aggregate, most valuable contributions, which can only be given in weekly or monthly instalments by the least wealthy of our people. I trust that this society may have branches established in all our parishes, and that it may become, as in the sister Church of the United States, a recognised auxiliary of our Diocesan Board of Missions.

ALGOMA MISSIONS.

We have great cause to regret, and with humiliation to confess, a lukewarmness of interest, a falling off from our first zeal, in behalf of this our own adopted daughter diocese. The Bishops of the ecclesiastical Province have put forth an appeal to stir up the churches to a remembrance of their duty in this respect. The annual collection on Intercession Day is not a sufficient discharge of it; we want more than an intermittent excitement of our interest once a year. I trust that some system may be adopted, whether of monthly envelopes in the offertory or biennial sermons or otherwise, to keep alive a constant sense of our obligations and to furnish an adequate contribution of money, worthy of the capabilities of this favoured diocese and of our love for the cause of our Master and His Church.

FOREIGN MISSIONS.

It is also to be greatly regretted that this English Church of ours in Canada, whose loved and venerable mother leads the van in the glorious missionary enterprises of the world, should stand probably alone in hav-

ing no Foreign Mission field of its own—that our Diocese of Toronto does absolutely nothing even to send help to the great Missionary Societies.

I shall hail with joy, as the commencement of a new era of life and prosperity and blessing at home, the day when we awake to the duty of fulfilling our Lord's great missionary command and look up and lift up our eyes on the withering fields of the harvest abroad.

In the meantime a great step towards hastening this wished for day might be taken, by the adoption of some systematic scheme for diffusing among our Church people missionary intelligence, both by means of periodical meetings and by the regular circulation of the reports and occasional papers of the societies. For this end I would gladly see the establishment of a working Standing Committee on Foreign Missions.

SUNDAY SCHOOLS.

Deeply convinced of the inestimable value of this institution as a nursery and recruiting ground of the Church, I trust that some well-devised scheme may be matured for improving the efficiency of our Sunday Schools, by supplying means of self and mutual training for the teachers and furnishing the most approved material in the way of registers, class books, conduct cards, &c., at a low cost. I would throw out the suggestion that this might be best accomplished by thoroughly working a Diocesan branch of the excellent "Church of England Sunday School Institute."

ADMINISTRATIVE MACHINERY.

It appears to have been felt for some time that the existing system adopted in this Diocese, of numerous and large committees for the management of the various departments of the Synod work, is unnecessarily expensive, cumbrous and exclusive in its operation. With this impression, a canon was passed at the last annual session, and awaits confirmation at this, providing for a reduction in the number both of the committees and of the members composing them. But this canon makes no reference to the financial question (an important one when we consider that it costs from four to five hundred dollars per annum merely to pay the travelling expenses of the members of committees), nor does it touch upon such questions as the mode of appointing these committees.

It would much aid me in the business portions of the necessarily arduous duties of my office and greatly facilitate the working of the diocese, if the Synod machinery were simplified, as much as possible, by being made more flexible and systematic. I feel, too, that if the President is to be responsible for, as he will be held to be, and intimately cognizant, as he ought to be, of all that is transacted under the authority of the Synod, he should have the opportunity of at least acquainting himself with what is done in committee. I should be glad if the present Synod should see fit to appoint a select committee to consider this whole subject, and report at the next session.

And now, brethren, we are about to take counsel together on important matters affecting the welfare of our beloved Church. It is a subject of congratulation to me that I am called to preside over a body of gentlemen combining social position, Church training, Christian prin-

ciples, high intelligence and distinguished cultivated abilities, to a greater extent than any deliberative or legislative body in the country. I am encouraged to expect from this knowledge of the qualities which you possess, that all our deliberations will be characterized by that calmness, dignity and fairness which belong to seriously conducted debate and weighty subjects. But still further, I cherish the belief that we all come together here animated by one ruling object—not to seek party ends or gratify personal motives—but to sink all that in the higher purpose of serving our one loved and common Lord, of advancing His cause and promoting His glory by making His Church more efficient for the salvation of men.

We have a noble, more blessed warfare to wage than settling internal dissensions about the minor, less vital matters in which as Churchmen we may differ, the warfare to which as Christians we were baptized, as good soldiers of the Cross, under the Captain of our Salvation, against His foes and ours. When the Church which we all love better than our church theories is in danger, from active, proselytizing bodies without; when the truth, which is dearer to us than life, is assailed by open and insidious infidelity, undermining us in our very congregations, stealing its way into our families as well as boldy asserting itself through the press; when the world is a more powerful seducer of our tender flocks than ever, with its multiplied forms of pleasurable temptation; when sin stalks abroad with unblushing front, and challenges the very principle of purity and holiness to God which we are endeavouring to instil, indeed it is no time for us to be wasting our energies in fighting the shadows which we have cast by our own forms.

O may the love of the blessed Lord who so loved us, and the love of the immortal souls for whom He died, swallow up all our little jealousies and differences, and unite us an undivided host in manfully fighting His battle against the giants of sin and unbelief.

Suffer me to adopt, as peculiarly apposite to our present circumstances, the calmly wise words recently uttered by that eminent divine, who is the last consecrated Bishop of the Church in England—Bishop Lightfoot, of Durham. He says, "I should be sorry not to believe that both the clergy of this Diocese and their parishioners are reasonable men, who will see things in their proper proportion, and will not magnify trifles unduly either in the way of assertion or denial. I shall be sorry not to believe that they will honour men who will give themselves up to their Master's services, and will condone differences for the work's sake. I confess I have but one idea for the administration of the Diocese, and it is just this—that we shall one and all, Bishop and clergy, strive to work together; that as we contemplate the awful amount of sin and misery around us, we should one and all resolve to do our best, by God's help, to lessen the gigantic mass of evil, and should be careful not to give or take unnecessary offence at what is done by those who are labouring earnestly and faithfully in the same cause."

Finally, brethren, I pray that God the Holy Ghost may preside over our counsels and rule in all our hearts, and then our meeting together will be blessed with unanimity and peace, redound to the honour and praise of God, and conduce to the setting forward of the salvation of men.

REPORT OF THE MEETING

OF THE

CHURCH ASSOCIATION,

HELD AT

ST. JAMES' SCHOOL HOUSE, TORONTO,

ON WEDNESDAY, 11TH JUNE, 1879.

On the platform were Hon. Edward Blake, Mr. Clarke Gamble, Dr. J. George Hodgins, Hon. Vice-Chancellor Blake, Rev. Dr. O'Meara, Very Rev. Dean Grasett, Rev. Septimus Jones, Rev. S. W. Young, Mr. A. H. Campbell, Mr. B. Homer Dixon, Dr. Wilson, Lieut-Col. R. B, Denison, Mr. John Gillespie, Mr. Wm. McGrath, Rev. Canon Givins, and Rev, W. S. Rainsford.

Mr. CLARKE GAMBLE having taken the chair gave out the hymn commencing "Soldiers of Christ arise," which was sung by the audience.

Rev SEPTIMUS JONES then offered up prayer.

THE CHAIRMAN, in opening the meeting, regretted the absence of their President, Col. Gzowski, particularly as that absence was owing to a bereavement in his family circle, the sad circumstances of which were no doubt known to all present. He knew they would all most heartily sympathise with him and his in their deep sorrow. However, he felt that he had almost a right to occupy his present position. A few weeks ago they were in that room carrying on a conflict which had ended most successfully and happily—(applause)—and during its progress he had been honoured to be their chosen president; and as such to announce from time to time the state of affairs; and at no time, they would bear him witness, did he allow their hopes to flag. (Hear, hear.) At that time they had been engaged in building a stone wall, and having finished it they left him at the top of it, and he was there to this moment. (Laughter.) Therefore he looked upon this in the light of an adjourned meeting, and felt that he naturally resumed the chair. Further, he had been one of those present at the inauguration of the Association, and therefore, he believed, he had a right to occupy the chair upon the occasion of its dissolution. Early in 1871 his friend the late Hon. W. B. Robinson met him and placed in his hand a small book, expressing his belief that wrong views were making their way in the diocese. He found on looking at it, that the book was the Manual of the Confraternity of the Blessed Sacrament, and that a branch of that fraternity existed, presided over by a licensed clergyman of this diocese.

He then took counsel with three friends, the late Chief Justice Draper, Prof. Wilson, and Col. Gzowski, the result being, that an address was presented to the late bishop upon the subject, and a most interesting correspondence took place. The Bishop stated that no person connected with this Confraternity should be licensed within the diocese. That correspondence, address, and other papers connected with the matter were printed, and from that small beginning sprang the Church Association. (Applause.) He claimed that they had done much to check the introduction of an excess of ritual in the Church; and if they had done nothing else, they would have accomplished a most important work, and they might consent to the Association's dissolution. Among other matters that would now be brought before them, would be the future care of the Protestant Episcopal Divinity School, and the EVANGELICAL CHURCHMAN. These had been discussed at the meeting which resulted in the election of Bishop Sweatman; but since then there had been matters spoken, and written, and printed, which were not in accordance with what did really take place—not that he stated that anything had been said wilfully false, but he did hold that much of what had been made public, was very wide of the truth. (Applause.) He trusted that, notwithstanding all that, they would discuss the matters before them, calmly and deliberately.

Rev. W. S. RAINSFORD then read the sixth annual report of the Executive Committee of the Association, as follows:—

ANNUAL REPORT, 1879.

In presenting the Annual Report of the Church Association at the close of the sixth year of its successful operations, the Executive Committee do so under peculiarly gratifying circumstances. The recent happy choice, by a united Church, of one to fill the important office of Bishop of this Diocese is due, under the Divine blessing, as they confidently believe, in no small degree to the efforts put forth by the Association to maintain the rights with which the laity were invested, when Synodical action was accorded to the Church in Canada.

The incidents attendant on the recent election of a Bishop for this Diocese excited too profound an interest in the minds of earnest Churchmen, to require recapitulation now.

It may be presumed that while the members of the Church Association very clearly recognise the influence, which its operations during the past six years exercised on that important result, they are also aware that

THE DISSOLUTION OF THE ASSOCIATION

was asked as a concession from you, in return for the withdrawal of nominations for the Bishopric, which the delegates who represented your opinions and wishes felt bound to oppose. The Executive Committee thereafter took into consideration the desired concession, and resolved to recommend it to you, in the belief that by the election of Bishop Sweatman to the See of Toronto, the special objects for which the Church Association was formed have been so far accomplished, that the necessity for its continuance no longer exists.

It has had to be deplored that both the aims of this Association, and the spirit which animates its members, have been misinterpreted by

many ; who, had they been present at our deliberations, would have seen that our sole object is the well-being of our Church ; and that our earnest desire has been to further this in a spirit becoming Christian men who look for the blessing of God on their efforts. Such misunderstanding was perhaps unavoidable. But had it been otherwise, you would probably have been left free to show by your own unprompted act that "First pure, then peaceable,"—you do most earnestly aim at a true and lasting peace for our Church ; and were well content to accept of the results as adequately rewarding your labours, and destined to prove of lasting value. Nevertheless, coming as the request for dissolution thus does, from those with whom you have differed in times past on very important questions, and against some of whom, it has, as we believe, been justly charged that the spirit in which their opposition was manifested helped to aggravate the antagonism between members of a common Church, which all must deplore ; we welcome it as a promise and a guarantee of happier times, in which all will strive for some common ground of co-operation in the service of Christ and the work of His Church.

IN THUS FULFILLING THE PLEDGE

given by those who acted on your behalf at the late Synod, and inviting you to consider whether the time has now come for recognising the accomplishment of adequate results under your present organization : and so for renewing your efforts for the same object, as far as possible, in friendly co-operation with members of our common Church, who avowedly differ from you on some important points : it appears to be incumbent on us to recall the circumstance which led to the formation of the Church Association. In doing so, it is impossible to avoid some reference to subjects which have been the cause of much painful division in the past. But our sole object in doing so now is the hope of averting the same evils in future, and so promoting that true peace and harmony which we all most earnestly desire.

Synodical action was accorded to the Church in Canada in 1851, and on the dissolution of the Church Society of this Diocese at a later date, the entire control of the Church funds was handed over to the Synod of the Diocese. This transferrence of the important functions involved in Synodical government and administration of Church affairs to a body composed of the clergy and the lay representatives of parishes, under the presiding rule of the Bishop, awoke in many minds the highest hopes. There was felt to be a manifest call for new life, along with a growing feeling that the Canadian Church was not, in all respects, fulfilling the just expectations of its friends. The relative numbers of its adherents attracted special attention ; and they could not shut their eyes to the fact that, in not a few parishes, other denominations were being largely augmented by those who had been members of the Church of England. In the majority of cases this could only be accounted for by the unacceptable teaching of the clergy ; while, in some, at least, it was still further promoted by the

INTRODUCTION OF NOVELTIES

alike in teaching and in ritual, opposed to the Articles of our Church, and to the sound Protestant sympathies of its people.

For all this it was earnestly hoped that a Synod composed of the clergy and lay representatives of parishes, would be able to provide some efficient corrective. But it was inevitable that, at the first, a body of lay delegates, for the most part strangers to each other, and wholly inexperienced in synodical action, should be apt to proceed timidly and uncertainly. Unfortunately at the very time when a conciliatory procedure on the part of those to whom many of the laity looked for guidance, might have promoted harmony, the question of the management of the Clergy Commutation Fund assumed a personal character; and the efforts of experienced laymen to preserve this important endowment unimpaired were resented by many who learnt to recognize, when too late, that they had had nothing but the true interests of the Church at heart.

We refer all the more readily to this, because it is now, happily, a thing of the past; while to this unhappy source we believe was originally due a bitterness and personality which ere long extended to other subjects, and led to an offensive mode of repelling the advocacy of opinions regarded by many, especially of the lay delegates, as of vital importance to the highest interests of the Church. Certain it is, at any rate, whatever may have been the originating cause, that ere long the maintenance of opinions most strongly held by Evangelical Churchmen subjected their advocates to treatment which threatened, if unchecked, to deprive them of all liberty of debate.

Accompanying this there grew up an organized system for the control of the Synod, carried on under the leadership of a former professor of Trinity College, with printed lists previously prepared, for the nomination of Committees, the management of Trust Funds, and the election of delegates to the Provincial Synod: which, in a body largely composed of country delegates' inexperienced and strangers to each other, tended to place the power almost entirely in their hands. The natural result was to lead them greatly to undervalue the predominant feeling and opinions of the laity, and to act towards the few who ventured to give expression to their sentiments and wishes as a small but turbulent and factious minority whom they were justified in treating with contempt.

It is important that those facts should be kept in view; for the opinion has been industriously circulated, and is honestly entertained by many, that the Church Association began this work of organized voting by ticket and printed lists, and that till its formation, peace and harmony reigned in the Councils of the Church. So far is this from the actual fact, that the formation of the Church Association was a purely defensive step in the effort to secure their just rights in a free deliberative and representative assembly, to those who conscientiously advocated opinions unacceptable to a hostile clerical majority.

The financial difficulties have been referred to, as accounting for an element of personal bitterness which unhappily affected the debates of the Synod at an early stage; but, ere long, important

QUESTIONS IN RELATION TO DOCTRINE AND RITUAL

also provoked dispute. The Church Association has existed under its present name since 1873, but it must not be lost sight of that

it is the expansion of an older *Church of England Evangelical Association*, of which the Very Rev. the Dean of Toronto was President; the Venerable Archdeacon Fuller (the present Bishop of Niagara) Vice-President; and the late Canon Baldwin one of its most earnest promoters. In an address issued by them in 1869—that is, four years before the formation of the Church Association,—attention is drawn to the important resolutions of the Provincial Synod condemning ritualistic novelties; but, they add; "we are sorry to say that we can find in the published reports of the proceedings, no single instance where the names of a majority of the lay delegates from this Diocese appear in favour of condemning those practices."

Again, in the following year, the Evangelical Association complains that the Protestantism of our Church, and the opinions and wishes of the country parishes and missions are not fairly represented in the Synod, and asserts the belief "that the great mass of the laity of the Church of England throughout Canada is

SOUNDLY PROTESTANT AT HEART;

and, if truly represented at the Synod, cannot fail to exercise a most vital influence on the progress of the Canadian branch of the Church. All this, it is important to bear in remembrance, had been going on for years; and, long before this Association existed, it was the practice to begin the daily sessions of the Synod with this prayer:—"Give us grace seriously to lay to heart the great danger we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly unity and concord."

To not a few of the laity the attempt to organize an association for the maintenance of the principles and doctrines of our Church, as established at the Reformation, seemed hopeless. Their experience led them to believe that it was vain to contend against the party that held rule in the Synod; and, unfortunately, some, whom the Church could ill afford to lose, abandoned its fold. But the leaders in the movement conscientiously believed that the objects which they aimed at were such as they could ask the Divine aid and blessing in seeking to accomplish; and that these would ultimately tend to the promotion of evangelical truth; and to such a wellfounded godly unity and concord as would prove acceptable to many members of our common Church who differ from them on points legitimately recognized as within its comprehensive limits.

The results are now familiar to the members of this Association.

1. In the earlier period of its operations, from 1873 to 1877, the Executive Committee issued and circulated twenty-one addresses, reports, and occasional papers, to the number in all of 117,500 copies. The important influence which these have exercised, in giving to the laity of our Church a clear view of the evils to be withstood, and the aims to be kept in view, have been gratefully acknowledged by thousands; and have won the reluctant commendation even of some of those least in sympathy with us. But, while the circulation of such addresses and occasional papers was the means best adapted for the special and exceptional purposes originally aimed at, experience has shown that, under ordinary

circumstances, a periodical publication dealing with the news of the Church at large, and systematically enforcing its Evangelical principles, and the simplicity of its Protestant worship, is calculated to be of more enduring value.

2. *The Evangelical Churchman* was, accordingly, started in 1876, and its success thus far has fulfilled the most sanguine expectations of its friends. It has been welcomed in England as a creditable exponent of the principles of our Protestant and Evangelical Church; has met with the hearty approval of several of the Bishops of the Church in Canada and in the United States; and gratifying letters have been received from Bishops, and from others among the authorities of the sister Church in the United States, representing the Boards of the American Church Missionary Society, and the Evangelical Education Societies, of New York, and of Philadelphia; not only commending the paper in high terms, but expressing a desire that the *Evangelical Churchman* might be made the medium for disseminating Evangelical principles, and the Church and Missionary information throughout the United States.

3. Another important work undertaken by this Association is

THE PROTESTANT EPISCOPAL DIVINITY SCHOOL

for training young men of earnest piety and sound Evangelical principles for Holy Orders. The want of well-trained men of approved learning and piety, for the ministry of our Church, has been the subject of numerous appeals in the charges of Bishops, both at Home and in Canada. It is vain, indeed, to aim at the revival of Evangelical principles, and to demand a hearty fidelity to the fundamental scriptural doctrines embodied in our Church's Articles, without a body of faithful clergy, of earnest piety and sound learning, ready to assume the charge of our parishes and missions as vacancies occur. The requisite steps were accordingly taken; the co-operation of several of the leading Evangelical clergy, in the training and teaching of the School, was secured; and the Rev. J. P. Sheraton, B. A., a clergyman of approved piety and learning, entered on his duties as Principal, at a salary of $1,500 per annum. The school at present numbers fifteen young men preparing for the ministry, to eight of whom scholarships are paid, amounting in all to $900.

During the brief period that the Protestant Episcopal School has been in operation,

THE ASSOCIATION HAS EXPENDED $5,298

on this important branch of its work. Steps have been taken with a view to secure a permanent endowment; and the Executive Committee are gratified in being able to state that, already, in answer to the appeal made to the friends of Evangelical truth, a liberal sum has been contributed to the Building and Endowment Fund.

4. A widely prevailing feeling of dissatisfaction, in reference to the Missions of the Church in this and other dioceses, resulted in a falling off of the contributions to the Mission Fund; until, in the Diocese of Toronto the Mission Board found itself unable to meet its obligations, and was at length compelled to make a considerable reduction on the quarterly payments to its missionaries. The Executive Committee of this Association offered to the late Bishop to aid missions within the

diocese held by Evangelical clergymen; and, with his concurrence, they assumed the entire responsibility of certain of the missions; and have paid in all, up to this date, to

MISSIONS WITHIN THE DIOCESE, $3,875,

independently of the contributions of Evangelical churchmen, and parishes to the Synod Fund.

In order the more effectually to carry out this branch of the work undertaken by the Association, the Executive Committee issued an appeal to the members, in which they set forth a statement of the various objects on which their contributions were expended; adding this special appeal on behalf of the Mission Fund:

"As compared with other Churches, the amount annually subscribed by members of the Church of England in this Diocese for religious purposes is small. This has unquestionably originated, in part at least, from many conscientiously withholding their contributions from work which they could not view as soundly Evangelical and Protestant. Now, however, that all Evangelical Protestant Churchmen have the opportunity afforded to them of co-operating in the work of their own Church, in full accordance with their principles, it is earnestly hoped that such a manifestation of Christian liberality will result, as shall suffice to remove the stigma of grudging and inadequate response to the claims of Christ and His Church."

5. There is one other work accomplished by this Association to which your Executive Committee revert with peculiar pleasure. In 1871, the parish of Grace Church was set apart from that of Holy Trinity, Toronto, and a congregation of zealous Protestant Churchmen proceeded to erect a church within the bounds. Unfortunately their desire for the appointment of the Rev. R. H. Harris, of Omemee, as their minister was not complied with. The Rev. W. H. Jones was presented to the incumbency. But after a brief experience, he proved so unacceptable that the congregation was, to a large extent, dispersed, and the church was about to be sold to parties aiming at acquiring it for a congregation of the Reformed Episcopal Church; when your Executive Committee interposed, and preserved it for the use of the Church of England. Now, as the fruit of this Association's efforts and pecuniary help, the Rev. J. P. Lewis, the present popular incumbent of the parish, is appealing for aid with a view to the enlargement of the overcrowded church; and one of the duties of our new bishop has been to hold a confirmation there, when fifty-seven candidates were admitted to the holy rite. In the accomplishment of this good work, the Church Association has thus far

EXPENDED $2,500.00; IN ADDITION TO $2,275.00

contributed in aid of other churches in the Diocese.

Such is a brief summary of the various schemes which have been carried out under the direction of the Executive Committee, and the various sub-committees of this Association, since 1873; and for the promotion of which the members have given practical evidence of their sympathy,

BY THE CONTRIBUTION, IN ALL, OF $18,062.00.

It is scarcely necessary to add that the entire services of the Honorary

Secretaries have been given gratuitously; and no expense has been incurred for office-rent or service of any kind. The amount thus freely contributed is also independent of the large sum expended on behalf of the *Evangelical Churchman*. The Executive Committee commend this important undertaking to your consideration, with a view to placing it now on a permanent foundation.

The work thus heartily entered upon was still being promoted with vigour, when the unexpected death of the late Bishop Bethune, in February last, caused a vacancy in the See, and led to the proceedings which finally resulted in the election of the Venerable Archdeacon Sweatman to the Bishopric. The special circumstances which marked that election, as the result of a friendly conference between twenty-four representative clergymen and laymen from among those who had till then been divided as to the choice of a bishop, and to which the Executive Committee have now to invite the attention of the Association, is the pledge entered into by twelve of the Clerical and Lay Delegates, that "on the consecration of Archdeacon Sweatman as Bishop of this Diocese, they would use their best endeavours to procure

THE DISSOLUTION OF THE CHURCH ASSOCIATION."

It is important to add that, in forwarding this pledge to Dr. O'Reilly—then Chairman of the Committee, by whom the request had been submitted to them,—it was acccompanied by the following letter from Mr. Clarke Gamble, as Chairman of the Delegates from whom the pledge proceeded, and which specifies very distinctly the concessions finally concurred in by all :—

DEAR SIR,—In enclosing to you the accompanying resolution of my Committee, I am instructed to say that the undertaking is signed upon the express understanding arrived at in the interview between yourself and Mr. Blomfield on one part, and my Committee on the other, that the dissolution of the Church Association in no way interferes with the continuance of the Protestant Episcopal Divinity School, and the *Evangelical Churchman*.

Yours truly,

Toronto, March 5th, 1879. C. GAMBLE.

In now resigning our trust as your Executive Committee, we commend this pledge to your consideration. We cannot doubt that the Church Association, during the six years in which it has been in existence, has accomplished much which, under the Divine blessing, we believe will be found to promote the best interests of the Church far beyond the limits of this Diocese. But now that the Great Head of the Church has been graciously pleased to vouchsafe to us one to fill the important office of Bishop, who is recognised by all as a man of sound learning and devoted piety; and who has been long known as an earnest Evangelical Churchman; we may confidently look for the repression of evils heretofore complained of; along with an impartial recognition of whatever diversities of thought have a legitimate claim to comprehension in the Church of England. Under such a leader we need entertain no fear that peace will be sought at the sacrifice of principle; and we can therefore in all confidence fulfil the pledge undertaken at the late Synod, and recommend to you the dissolution of the Church Asso-

ciation as the guarantee on your part of the earnestness with which you aim at securing a harmonious and united Church under his episcopal oversight.

It would only tend to disappointment were it to be assumed that, by such a concession, all differences are to vanish, and every source of controversy to disappear. On the contrary, we believe that the truest hope for well-grounded peace lies in the clear recognition of the diversities of opinion; and the acknowledgement of the two essentially distinct schools of thought, which, from the time of Queen Elizabeth to our own day, have held a legitimate place within the comprehensive, yet evangelical and thoroughly Protestant, Church of England.

In full accord with the distinct recognition of our claim to a place in the Church of Ridley, Latimer, Jewell, Hooker, and all Evangelical divines of the like type, on to Newton, Venn, and Simeon; and to many gifted representatives among the highest dignitaries of the Church in England at the present time; it will be the duty of the Association, before it dissolves, to make adequate provision for carrying on the work of the Protestant Episcopal Divinity School as an organization calculated to promote the highest interests of Evangelical religion; and to encourage all once more to aim at cordial co-operation in liberally maintaining the Common Mission Fund of a United Church.

All which is respectfully submitted.

Signed on behalf of the Executive Committee.

B. H. DIXON, } *Hon. Secs.*
J. GILLESPIE, }

Toronto, June 10th, 1879.

DR. DANIEL WILSON, in moving the adoption of the report, did so with very peculiar feelings. He looked back to times when the bitterness and discord which existed amongst the members of their common Church made it difficult to conceive that they were met to deliberate on its interests; or even to realize that they acknowledged the bond of a common Christianity. It has been the fashion to ascribe all this acrimony to the Church Association; but, as the report shows, this is utterly incorrect. Those who have borne any part in its proceedings do not need to be assured of this. They know how pleasant, and often how profitable its meetings have been. How they have cheered them, attached them anew to their own loved church, when much was occurring elsewhere calculated to alienate them from it. The Association had not, indeed, shrunk from dealing fairly and uncompromisingly in its protests against flagrant evils; but its ultimate aim had ever been to promote peace and harmony, working in the spirit of the Master; and their belief was that they had helped on results which were destined to beget genuine and well-founded peace, based on principles that would endure. But whilst no one who had enjoyed the many happy reunions of the Church Association could sympathise in the spirit with which some outsiders welcome its ending, he recognised that the time had come for its dissolution. Its work was done. After listening to such a charge as that which their bishop had just delivered to the Synod,

it was manifest that Church Association addresses and occasional papers had ceased to be needed; and, so long as there was at the head of this Diocese

SUCH A SOUND PROTESTANT AND EVANGELICAL CHURCHMAN

as the Bishop of Toronto, they might well be content to trust themselves to his guidance in the faithful maintenance of the spiritual doctrines of the Church of England. Yet in one sense the Association, though apparently in its death throes, would never cease to exist, for the principles for which it struggled would never die, nor would the results which it had achieved soon lose their efficacy.

Hon Edward Blake was received with applause. In seconding the motion for the adoption of the report, he did so feeling that the fulfilment of the objects for which the Association had been established and which they had all struggled justified, if it did not demand, its dissolution. The Church of England was one which gloried in a spirit of comprehension, and not of exclusion, and those who had united to form the Church Association had felt that a large majority of the laity of the diocese belonging to that denomination ordinarily known as Evangelicals were entitled to a recognition of their full right to a place within their common Church. They had felt that the circumstances—the growth of many years—which had placed

AN EMINENTLY PROTESTANT EVANGELICAL LAITY IN ANTAGONISM

to, or at least out of sympathy with, the occupiers of many of the pulpits, were due to a course of action which in itself was progressive, and which, if not checked, must result in an entire dissonance between the clergy and most of the laity. The sole nursery for the future pastors of the laity was controlled by, and sent forth men almost always of one school of thought—a school of thought opposite to that adhered to by the majority of the laity. It was obvious that the evil must be progressive; and they were acting within their legitimate right, and indeed were but doing their bounden duty, when they proposed to provide for the mass of the congregations a nursery for clergymen holding views as to doctrine in accordance with their own. They insisted that in the councils of the Church and the Synodical arrangements fair play ought to be afforded, and a reasonable measure of control alloted to both those schools of thought. Various proposals had been made from time to time towards that end, but so far from these proposals being received in the spirit in which they were made, a spirit of intolerance, as had been stated in the report, was developed. While the majority of the laity found the Theological School, the endowment of which was the property of the whole Church, devoted exclusively to the production of clergymen of a school of thought to which they did not belong, they found a serious effort being made to stifle their exertion for providing clergymen who would sympathise with the opinions and doctrines which they themselves held and believed. (Applause.) Such was the state of things; and at the last meeting of the Synod a report was brought in by the Executive Committee condemning in very strong terms the circumstance that in the Cathedral Church of St. James a

voluntary subscription had been taken up for the maintenance of the Protestant Episcopal Divinity School. They were, therefore, fighting for freedom of action within the just limits of the comprehensiveness of their Church. They did not so earnestly desire the election of an Evangelical man as Bishop because he belonged to their own party, as they desired he should be elected upon those great principles of freedom and liberty of action to which he had adverted. (Applause.) They had learned in the school of adversity the value of fair play, and to respect the rights of minorities, and they did not propose to set up an Evangelical tyranny any more than they were prepared to submit to a despotism of another kind. (Applause.) Under these circumstances they had struggled long, a comparatively small minority, for the attainment of a result which he believed was essential to the life of the Church in this Diocese. (Applause.) What has been enunciated in feeble and ineffectual terms from this platform during those struggles, had been enunciated in authoritative and decisive though temperate and courteous words by the reverend prelate to whom in the providence of God had been committed the task of administering this Diocese. (Applause.)

He agreed with a former speaker that the time for the natural termination of the Association had arrived, not however, for its death, but for its *euthanasia* (hear, hear), when the objects for which it had struggled for six long years had been attained and become the accepted ends of the Church. He was happy to recollect that the deliberations of the Association had ever been carried on in an open and public way, and to know that the same spirit animated them still. He considered the ticket system as highly objectionable, and had always been of the opinion that the two schools of thought in the Church should, by mutual arrangement, be represented by their best men in something like proportion to their numbers on the floor of the Synod, on the Executive Committee, and that the Executive should adopt the same rule in the formation of the other Committees. He did not see why in their elections the two parties could not meet together to have an understanding as to the relative strength of the representation of each upon the Executive Committee. He was glad that a suggestion of the kind had been made from the Evangelical party, and in making this proposal they had been willing to concede even that the other side should have a majority of their friends on the Committee. But the opposite side would not listen to the proposal, on the ground that the Church Association had not been dissolved; although it was known that the dissolution was pledged by those whose names were a sufficient guarantee of their good faith. It was then desired by the representatives of the Evangelical party that the election should be postponed until after the present meeting. This was not agreed to, even though the meeting was known to have been called, and its result in the dissolution of the Society was confidently predicted by representative men of the Evangelical party. It was urged that there were some legal doubts as to their power to postpone the election even for one day, and the result was that the election to-day had been by the old system of ticket, and he understood had resulted in the other side securing by a narrow ma-

jority, not their fair share of representation on the Executive Committee, but the whole of the representation. The Evangelical school of thought had to depend simply upon the choice of the Lord Bishop for having any representatives on the Committee at all. He did not state these facts in order to embitter members of the Church against one another, but because it was necessary to show that proposals which could not be characterized as any other than fair, amicable and Christianlike, were made by the party to whom he belonged, and the responsibility of failure did not lie with them. If the other side took the responsibility of excluding certain men from the committees of the Synod let them bear that reponsibility. He heartily regretted the decision for the sake of the whole Church, that at the very time when an offer was being made from one side to heal the old breach it had not been accepted by the other. He trusted, however, that if they were not allowed to do the work which they thought should be theirs they would in a faithful spirit do the work which they were allowed to do. (Applause.) He trusted still further that the result of the statement he had made would be that the next Synod would not be marred by the introduction of the ticket system, but that the election of the Executive Committee would be by some arrangement similar to that which he had spoken of, and that, in that arrangement, the best interests of the Church would be consulted.

THE STONE WALL WHICH THEY HAD ERECTED

had been spoken of, and he was glad to know that the stones of that wall remained firm in their courses. Although they had had behind it at first but a minority they had repelled the enemy's assaults, repeated and fierce though they were. He hoped that the stone wall would long stand, and that it would be like another wall of which the Poet Laureate had sung :

> " Backward they reeled like the wave,
> Like the wave they were forward again,
> Flank and file at the last,
> But a handful they could not subdue,
> And ever upon the topmost roof
> Our banner of England flew."

The stone wall had so far repelled the assaults of its antagonists ; might it ever continue to do so—(applause)—and upon it might there be flung to the winds the banner on which the charge was read from the platform of St. James' school-house on Tuesday—the noble declaration of principles by the Evangelical churchman who now occupies the chief seat in this diocese—a banner whose brilliant tints all present could not but admire—a banner whose colours all present could not but rejoice in —a banner that was brighter and more brilliant than the brightest dreams of those who had looked for it. (Loud applause.)

Mr. A. HEWSON, of Cobourg, and Lieut-Col. GRIERSON, of Oshawa, in earnest addresses urged the necessity of at once placing the Divinity School upon an efficient basis.

The Hymn, "God moves in a mysterious way, &c.," was then sung.

Mr. T. M. BENSON, of Port Hope, proposed the following resolution : —" That in view of the speedy dissolution of the Church Association,

it is expedient to provide for the future management of the Protestant Episcopal Divinity School, and of the *Evangelical Churchman* newspaper, by framing a constitution for the former and incorporating the latter, or by such other methods as by each institution may hereafter be determined, by the bodies hereby constituted. That the subscribers to the maintenance of the School, and to the guarantee fund of the *Churchman* are hereby declared to be constituted bodies for the purpose of carrying on the undertakings, and are appointed the Provisional Board of Management of the Protestant Episcopal Divinity School and the *Evangelical Churchman* newspaper, with power to do all things necessary for placing these institutions on a firm and satisfactory basis. That these Boards shall be subject to the call of the Rev. the Principal of the School, and on meeting shall at once proceed to organize committees of management and appoint officers." The mover did not think it required any argument to convince those present of the necessity of continuing the Protestant Episcopal Divinity School, and also the publication of the *Evangelical Churchman*. So long as the Diocese was fed from an institution that did not turn out graduates imbued with the teachings they could approve of, it was idle to suppose that the people of the diocese would be instructed in true Evangelical principles. It was, therefore, necessary to have a college to instruct young men in those distinctive and Evangelical principles which the majority of the people prized, and in the Divinity School they had such an institution. Whatever hopes some might entertain of one institution being made available for all, at the very best years must elapse, before it could be realized, and in the meantime they must, with all diligence and energy proceed to place their Divinity School upon a firm and efficient basis.

Mr. A. H. CAMPBELL regretted that it was necessary that the pleasant ties which bound together the members of the Church Association should be severed, but, while entertaining this feeling of regret, he looked forward with hope to the good which would result from their severance. He looked upon the dissolution of the Association as a peace offering on the altar of union, an altar the corner stones of which were faith, hope and charity—faith in their cause, hope in the future, and love for all their fellow-churchmen. (Applause.) But though the Association was on its death-bed, it did not die heirless, for it left two very sturdy children—the Divinity School and the *Evangelical Churchman*. The resolution which he was seconding had for its object the providing of guardians for those orphans.

Rev. S. W. YOUNG moved the following resolution—"That this meeting heartily endorse the principles of the *Evangelical Churchman*, recognises in it a means of disseminating sound spiritual teaching in our Church, heartily commends it to the support of the members of the Church, and pledges itself to do all in its power to maintain and improve and increase its circulation." He urged, in an eloquent appeal, the paramount duty of every one present to aid in carrying out the resolution.

MR. J. K. KERR seconded the resolution, which was put and carried unanimously.

Hon. V. C. BLAKE did not wonder that the people present looked happy, for, as a general thing, they felt after the meeting of Synod as if

they had received a castigation, but now—he said it with all reverence —they had escaped that this year, thank God, and could now breathe freely. Though they had met to formally dissolve the Association, yet he felt that its spirit would never die. (Applause.) They had the great

MAGNA CHARTA OF THEIR LIBERTIES—THE BISHOP'S CHARGE—

and there were in it passages specially referring to the Protestant Evangelical College, which showed that the Evangelical portion of the Church could at least rely upon receiving treatment that would be fair, and consideration that would not be hostile. In proof of this he read from it some of the most prominent passages, in which the Bishop set forth his decided standing ground upon the Evangelical principles in opposition to the sacramentarianism and sacerdotalism of Romanism and his desire and aim to supply the missions of the Diocese with men of strong Protestant views. They wanted their people to be strong against Romanism, Ritualism, and Rationalism, and there could not be a strong echo from the pews if there was not a strong voice from the pulpit. (Applause.) It would never do to send out as preachers jelly-fish, men of undecided opinions. They wanted a school not only for the Diocese but for the whole Dominion. A school whose men would be known by their preaching, and in whom full confidence might be felt. He then moved the following resolution :—"That this meeting, heartily approving and endorsing the Protestant Episcopal Divinity School, most cordially pledges its support thereto, and commends the best interests of that institution to the care of the Committee appointed with power to add to its number, and which is empowered to collect and disburse the moneys promised for its support, and to incorporate said School, or otherwise to order, govern, control, or deal therewith as may to them seem best."

Rev. SEPTIMUS JONES seconded the resolution.

MR. WM. MCGRATH then moved—"That the President, Vice-President and Secretaries are hereby elected as trustees of the Church Association, with power to collect all moneys due at this time or to become due at a future time, to pay all liabilities now outstanding, and to close up the financial affairs of the Association.

Mr. N. W. HOYLES, had great pleasure in seconding the resolution. He had at first looked with disfavour upon the Church Association, believing that party lines should not be drawn so strictly, but a short experience of the Diocese had proved to him that the only hope of having his views upheld was to join with others in their support. He looked at the death of the Association with a certain amount of regret. But as with the old line of battle-ships lying now dismantled in England, it had done gallant service, and had achieved great victories. (Applause.) The fact that these old ships were out of use was not a sign of England's decadence, but a sign of her progress. So with this Society. Its dissolution was a sign of the progress of the Episcopal Church in this country.

The motion was unanimously carried.

Mr. GILLESPIE said he came forward to move the last resolution, which was :—"That this meeting having provided for the continuance of the Protestant Episcopal School and of the *Evangelical Churchman*, in accordance with the letter of Mr. Clarke Gamble to Dr. O'Reilly, on the

14th of March last, hereby declare the Church Association of the Diocese of Toronto dissolved." He would simply say that his colleague, Mr. B. Homer Dixon, had done the most laborious work devolving upon the secretaries, and had done it well. (Applause.) It was painful to break old ties, but their work was now done, and there was therefore good reason for the dissolution of the Association.

Mr. B. HOMER DIXON seconded the resolution, but before it could be put,

Mr. ROBERT BALDWIN rose and said he thought they ought not to dissolve before the members of the Association had an opportunity of thanking the officers, and not least, the secretaries, for the manner in which they had performed their duties. He moved that this should be done.

The motion was carried amidst loud applause.

Mr. BLAKE moved—"That the Rev. Septimus Jones take the place of the present chairman." This having been done, he then moved—"That the thanks of the Association be presented to Mr. Gamble, not only for the service he had rendered during the election, but for his continual active interest in the affairs of the Association, and for his conduct in the chair this evening."

The motion was declared unanimously carried.

The CHAIRMAN after replying, moved—"That the sympathy of this Association be tendered to the President, Col. Gzowski, in the bereavement he has suffered in the loss of his son-in-law, Col. Northey, killed in the Zulu war." Carried.

The resolution finally dissolving the Association was then adopted.

After the benediction had been pronounced by Rev. Dean Grasett, the meeting closed.

PROTESTANT EPISCOPAL DIVINITY SCHOOL.

ANNUAL MEETING AND DISTRIBUTION OF PRIZES.

The second annual meeting of the Protestant Episcopal Divinity School was held at St. James' School-house, Toronto, Friday, 13th June. The spacious room was filled with the supporters and friends of the institution, who manifested the deepest interest in the proceedings, which were of a most hearty and enthusiastic character. Seated on the platform were the Right Rev. the Lord Bishop of Toronto, Rev. J. P. Sheraton, Principal of the School, Hon. Edward Blake, Dr. J. George Hodgins, Professor Hirschfelder, Messrs. A. H. Campbell, Clarke Gamble, Dr. Wilson, Rev. S. Jones, Rev. S. W. Young, Rev. S. J. Boddy, Mr. T. M. Benson, Rev. H. H. Waters (New Orleans), Rev. A. Sanson, Rev. J. S. Stone, Vice-Chancellor Blake, F. H. Ball, Esq., Rev. Dr. O'Meara, and others. The reception of the Bishop was marked, the applause of the audience as he took his seat being loud and long.

In the unavoidable absence of the Very Rev. Dean Grasett, Mr. Clarke

Gamble having taken the chair, the proceedings were opened with singing, Scripture reading, and prayer.

The CHAIRMAN announced that they met to celebrate the second anniversary of the Protestant Episcopal Divinity School, and he need not say that they met under more than usually happy circumstances. They had been condemned in no measured terms for having established a school outside of Trinity College, which it was said was the University of the Diocese. He had himself desired that Trinity College should be the only school for the training of young men for the ministry in the English Church, and having been some time ago invited to become a member of the Board of Trinity College, he had taken the position hoping to extend its borders, so that it may be really the University of the Diocese. Such progress had been made in this direction that at a late meeting of the Board a resolution had been passed leaving the management in the hands of their Bishop, and in better hands it could not be; and they might be sure that, whatever his conclusions, they would involve no compromise. (Loud applause.) He would say, as Hon. V. C. Blake had said at a former meeting, that they met under a new charter. They had now what might be called a *Magna Charta*. But while the great charter of English liberties was extorted from a wicked tyrant, he reserving a determination to abolish it as soon as he dared, their charter had been freely granted by a Christian ruler animated by a love of truth, and they might rest assured that not one word of it would be withdrawn.

Rev. J. P. SHERATON gave a short sketch of the work and progress of the School for the year. The institution has been opened a year ago last October, with nine students. Of these, seven continued to prosecute their studies with diligence and zeal, the remaining two having for different reasons been unable to attend the School after the first year. These two students would, however, be with them next year. Four students entered the School a year ago, and there were several probationers receiving instructions in primary work, while four or five young men were studying at University College, with the intention of, after graduating, studying for the ministry at the Divinity School. In conducting the institution he had been assisted by several clergymen, whose labours of love he, together with all others friendly to the School, highly appreciated and thankfully acknowledged. These gentlemen, who had given their services with so much zeal and faithfulness, and without any remuneration, were Rev. S. J. Boddy, Rev. Septimus Jones, Rev. J. S. Stone, Rev. A. Sanson, and Rev. S. W. Young. He had also to thank Prof. Herschfelder for his lectures on Hebrew, and Mr. R. Lewis, who instructed the students in elocution gratuitously and with beneficial results. He then announced the prize list as follows:—

Scholarship for general proficiency in 2nd year, B. Bryan, London.

Second prize for general proficiency in 2nd year, C. Marsh, Clarksburg.

Scholarship for general proficiency in 1st year, Weston Jones, Toronto.

Second prize for general proficiency in 1st year, E. Sibbald, Toronto.

Greek Testament exegesis, 2nd year, F. Du Vernet, Clarenceville, Q.; 1st year, Weston Jones.

Sytematic Theology, 2nd year, B. Bryan; 1st year, W. Jones.

Ecclesiastical History and Polity, 2nd year, Ogilvie W. Dobbs, M.A., Kington; 1st year, Weston Jones.

Homiletics, C. Ball, B.A., Toronto.
Apologetics, 2nd year, B. Bryan; 1st year, W. Jones.
Old Testament History, R. Brydges, London.
Reading of the Liturgy, Ogilvie Dobbs, M.A.

Hebrew, University College Prize, Mr. Du Vernet. He was bracketted with Mr. Ness. The class consisted of forty students. Mr. Du Vernet and Mr. Weston Jones both took first-class honours in Hebrew —the former obtaining 420 marks out of 439. Mr. A. W. Chapman and Mr. H. L. Almon took second-class honours in Hebrew.

The prizes were then presented to the students by the professors, each of whom spoke in high terms of the diligence with which the young men had applied themselves to their studies.

Mr. A. H. CAMPBELL was sure it must be most gratifying to all present to see there one who had lately been consecrated chief pastor of this Diocese--(Applause)—and they would be all the more gratified when he told them that the Bishop had been pleased to accept the office of visitor to their Divinity School. (Loud and prolonged applause.) This was a most important office, and he knew he had the permission of all present to offer His Lordship a cordial welcome.

The BISHOP then came forward, and was greeted by the audience rising to their feet and applauding loudly. He thanked them sincerely for having greeted him so cordially. He understood that he had kept the meeting waiting, but in coming to a meeting the evening before he had been told that an eight o'clock meeting in this city always began at twenty-five minutes past eight. He would, therefore, have to deduct twenty-five minutes from the time he was to speak to them. He was glad to see such a large and enthusiastic meeting interested in this Divinity School, and to know that he would have his hands strengthened by those graduating from it. (Hear, hear.) The great complaint throughout this Diocese was the lack of money, but another and even greater want was the want of men, of good and suitable men, who had the love of the Saviour in their hearts, and the love of those for whom the Saviour died. He hoped the School would send forth well-trained and educated men to engage in the work of the Church. Other denominations —all praise and honour to them for it—were sending out such men and the Church of England in these days could not afford to be behind. He was pleased to learn that great care was being exercised in the education of the young men in this Divinity School. It was an unpleasant fact that in this country the sons of those of the better class did not take a part in the work of Christ in the Church, and he thought this was occasioned by the fact that clergymen had not hitherto taken their places in society as the very highest class of educated gentlemen. He trusted that through the means of this School much good would be done for the Church, not only in this Diocese, but throughout the country. The report which had been made by the Principal was most satisfactory, and he sincerely looked forward to the time when he would be able to ordain and send out to the missions of the diocese men from this institution thoroughly well fitted both in head and heart. He wished the School every success and would give it all the fostering care he could, so long as the circumstances of the Diocese required that it should be conducted as a sepa-

rate institution. They had given him an office which had attached to it great powers in enquiring into and redressing grievances ; yet he trusted that in these respects at least it would be a sinecure. (Applause.)

Hon. EDWARD BLAKE had hoped to have been able to address the meeting at some length, but owing to the lateness of the hour he would not take up much time. He expressed a sense of the deepest gratification, that the Bishop had accepted the highest official position in the Divinity School, and trusted that he would take as active an interest in the school as was consistent with his other duties. Occupying, as he did, a relation to the University of Toronto, at which the students of this school secured their secular education, he desired to point out the advantages of that institution in training young men studying for the ministry in secular knowledge. It was most advantageous to give these young men the emulation which was engendered by a large number of them pursuing their studies together. Those being trained for the ministry in their Church should mingle with the young men of other denominations. He was not one of those who thought that the many mansions promised in the future would be so set apart that each denomination would be shut up in a mansion of its own ; bnt he was one of those who did believe that students for the ministry of the Church, by knowing those of other denominations would learn to value what was good in those denominations, and how many good men and excellent qualities could be found outside their own Church. These advantages were open to them without burden to the Church, for the design in endowing the University with funds formerly held for the Church, was that it was desired that men of all sects should secure their secular education within its walls. Knox College was now conducted as a Theological School only, with a large staff of professors, the secular education of its students being secured at the University supported by the Province, so that the funds of the Church were not diverted from their proper purposes. For his part he thought the Church of England would have acted wisely and would have been in a better position to-day if, when Trinity College was established, the endowment had been devoted to the establishment of a large theological school, and the students had been allowed to get their secular education at the Provincial University. However, that had not been done, and he would now put it to the Church to consider whether it would not be the better course to devote the funds to the peculiar work of the Church, and to take the benefit of the Provincial endowment for the secular portion of the education, in common with other denominations. The endowments of Trinity College had been absorbed by one party and they (the Evangelical Churchmen) had been compelled to take upon themselves the burden of supporting a college at their own expense, to educate young men in what they believed to be the truth, and to preserve what they held to be of value in the Church. He acknowledged with sincere gratitude the efforts of the professors of this College, but if his hearers really believed in this Divinity School, it was their duty to

PUT IT UPON A FIRM AND STABLE BASIS,

depending not upon the labours of love of these gentlemen, but upon

an ample and secured endowment. He acknowledged the difficulty of which the Bishop had spoken in the want of men, and he believed it was the fault of the laymen. When they considered the allowances made to clergymen, they would see that there was no inducement for talented and competent men to enter the ministry. He believed, however, that with the beginning of a new era they ought to be able to do something to remedy this. (Applause.) The Bishop had given them great pledges, and it was now their duty to realize the expectations he he had formed of them, so that the school might be, as it was expected to be, a great aid to him in carrying out his work in this Diocese.

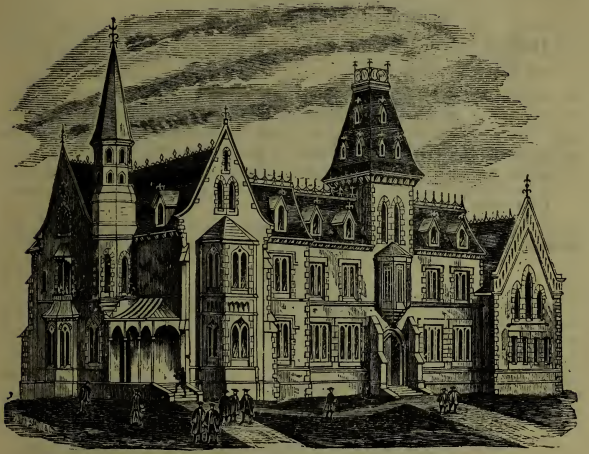
Mr. T. M. BENSON said he did not despair of seeing the time when this school and Trinity College would be united. In speaking on this matter it was not with a spirit of hostility towards that institution, but with a spirit of brotherly love, and a hope that the two would co-operate in the common cause of training young men for the glorious work of spreading the Gospel. He could not sit down before expressing his gratification at the successful and harmonious termination of the Synod, and now they might look forward with warm feelings of hope to the time when the Church of England in this Diocese would occupy the position, as she should, of the first church in the land.

Dr. WILSON said that in the establishment of the Divinity School, they recognised the great wants of the Church and of the age, when it was indispensable that their ministers should be thoroughly educated men in science and other branches as well as theology. They wished to turn out men strong in the belief of Evangelical doctrines as found in the 39 Articles, and with clear and distinct views on all Church matters. This he believed the school would be successful in accomplishing.

Vice-Chancellor BLAKE followed in an able and eloquent appeal, to which our reports do very scanty justice. He said that God had dispelled the dark cloud that had hung over them for so long a time, and there now came down showers of delight. Once upon a time they used to meet with one hand only free to work, for the other had to hold the weapon. That night they met with both hands free, and under the fostering care of the Bishop. There were times when it was necessary to call out the "Reserves." This was such a time. They required all the reserve force they could command in order to place the School upon an efficient and substantial basis. He trusted that every one present would show their interest in a practical way. Mr. Howland and he were going at once to work to complete their subscription list, and he confidently looked for a hearty and generous response. (Applause.)

The proceedings then closed, the benediction having first been pronounced by the Bishop.

At a subsequent Meeting of the friends of the School, it was decided to incorporate under the name of "The Protestant Episcopal Divinity School Corporation," which was duly effected on 5th July, 1879. A list of the Trustees, Officers and Teaching Staff will be found on the following pages.



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Episcopal Divinity School Corporation.

INCORPORATED UNDER XXXVII VICT., CAP. 34.

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Apologetics—Rev. Septimus Jones, M.A.
Ecclesiastical History and Liturgics—Rev. J. S. Stone.
Systematic Theology—Rev. James P. Sheraton, B.A.
Hebrew—Professor Hirschfelder.
Elocution—Mr. Richard Lewis.

The Protestant Episcopal Divinity School of Toronto is intended to provide for the training of theological students in accordance with the principles of the Reformation, as embodied in the Articles of the Church of England, and thus to send forth men called of the Holy Ghost to preach the Gospel; men of Evangelical Faith, of sound churchmanship, and of genuine Catholic spirit; men who know and love and will proclaim the simple truths of the Gospel, and are determined, with St. Paul, to know NOTHING BUT CHRIST AND HIM CRUCIFIED.

THE DISTINCTIVE PRINCIPLES of this School, which will be insisted upon in the instruction given, are—

1. The Bible, the Sole Rule of Faith; in opposition to the error that would make the Bible and tradition the *joint* rule of faith.

"Holy Scripture containeth all things necessary to salvation, so that *whatsoever is not read therein, nor may be proved thereby,* is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—*Article VI.*

2. Justification by Faith in Christ alone; in opposition to the sacramentarian system.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith; and not for our own works or deservings. Wherefore, that *we are justified by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."—*Article XI.*

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in *such only as worthily receive the same* [that is with 'a lively and steadfast faith in Christ our Saviour,'—*Communion Service,*] *they have a wholesome effect* or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."—*Article XXV.*

3. The Sole and Exclusive Priesthood of Jesus Christ; in opposition to the sacerdotal assumption which would convert Christ's ministers into an order of sacrificing and mediating priests (ἱερεῖς.)

"The only priests under the Gospel, denominated as such in the New Testament, are the saints, the members of the Christian Brotherhood. As individuals, all Christians are priests alike." "The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."—*Canon Lightfoot, Lady Margaret Professor of Divinity at Cambridge.*

Comp. Hooker, B. V. c. LXXVIII.

"The word *Priest*, as used in the Prayer Book, is *synonymous* with and is but a *contraction* of, the word Presbyter."—*Bishop McIlvaine.*

4. The real presence of Christ by faith in the hearts of worthy recipients of the Holy Communion; in opposition to the figment of His presence corporally or spiritually on the communion table, under the form of bread and wine, after the consecration of the elements.

"No adoration is intended, or ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood . . . . the natural Body and Blood of our Saviour Christ are in Heaven and not here."—(*Note at end of Communion Service.*)

"If a man . . . . by any other just impediment do not receive the sacrament of Christ's Body and Blood, the Curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."—(*Rubric in Communion of the Sick.*)

"The Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith."—*Article XXVIII.*

5. **The Church of Christ** is the "Holy Catholic Church."—(*Creed.*) "The Holy Church Universal."—(*Prayer for Church Militant and Litany.*) "The mystical body of Christ, which is the blessed company of all faithful people."—*Communion Service.*

"The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone."—*Homily for Whitsunday.*

"Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form or to this effect, as briefly and conveniently as they may: Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland."—*Canon XV.*

6. **"The visible Church (visibilis ecclesia) of Christ is a congregation of faithful men,** in which the *pure word of God is preached,* and the *sacraments be duly ministered* according to Christ's ordinance, in all those things that of *necessity are requisite* to the same."—*Article XIX.*

7. **An Historical Episcopate,** traceable to apostolic direction, as conducive to the *well-being* but *not necessary to the being* of the Church; in opposition to the dogma of a tactual succession, "a fiction," asserts Dean Alford, "of which I find in the New Testament no trace."

Upon these *Fundamental Truths* Evangelical Churchmen and the Sacerdotalists are now at issue.

PROSPECTUS

OF

THE EVANGELICAL CHURCHMAN,

A FAMILY NEWSPAPER.

The object aimed at, by the promoters of this enterprise, is to provide, for the members of the Church of England, a paper which shall unflinchingly maintain the principles of the Church, as established at the Reformation. Their earnest desire is to tread in the "good old paths;" and to "contend for the faith which was once delivered to the saints:" that faith which the Bible makes known to us; and for which the Martyrs of our Church bled and died.

THE EVANGELICAL CHURCHMAN will maintain the doctrines and discipline of the Church of England; resist all innovations and novelties in her pure and scriptural rites and services; and zealously contend for the scriptural doctrines embodied in her Articles, including the doctrine of man's corruption, salvation by grace, justification by faith only, and the necessity for sanctification.

The aim will be to make the THE EVANGELICAL CHURCHMAN a religious periodical that can safely be placed in the hands of young and old, and to furnish a family paper, fit to be welcomed in the Christian household for Sunday, as well as week-day reading.

We shall endeavour to encourage a missionary spirit; and to this end every exertion will be made to give a general idea of the work done throughout the world, but especially in Canada, in the missionary field; with particular attention to the mission work, and fresh openings for missionary exertions in connection with our own Church.

Sunday School and other work of a practical kind will also receive special prominence; and an attempt will be made to direct the attention of young and old to whatever can be done in the way of active, earnest labour in the cause of Christ throughout our land.

Another object specially kept in view will be to supply appropriate religious reading. Selections, carefully gathered from the writings of the ablest and best-approved divines and Christian laymen, will form a marked feature in the paper; along with reviews and notices of books adapted for attractive and profitable reading in the family circle.

In the work thus proposed, hearty co-operation is invited from all who desire the success of the principles which it is designed to promote. Many can aid by furnishing religious intelligence from their neighbourhood; by supplying original contributions on topics suited for a religious paper, or appropriate selections and extracts which have been read by themselves with profit.

All can aid with their prayers, that this effort may be conducted

throughout in a right spirit, to a successful end ; that the glory of God and the true interest of His Church,may ever be kept in view as the object to be attained ; and that the means thus employed, may be blessed to the maintenance of the great principles established at the Reformation, to the salvation of souls, and to the extension of our Blessed Saviour's Kingdom on earth.

Owing to the dissolution of the Church Association, it became necessary to place the publication of the paper on a new basis and a company has been formed, and the necessary steps have been taken for obtaining its incorporation. The payment required on each share is only $10, and all friends of the paper are invited to take stock, but above all, to exert themselves in increasing its circulation, which, by a little effort on the part of each subscriber, might be easily doubled and thus place the paper on a secure and permanent basis. We wish every Churchman would not only ask himself the question, what can I do for the paper, but would answer it by giving his assistance in helping to extend the principles upon which the paper is carried on :

1. **By Subscribing Himself.**—Subscription consists of two parts —the one the giving your name, the other remitting the amount you desire to pay.

2. **By finding out how many of your friends or neighbours are without a church paper,** urge them to subscribe, and, having obtained their names, stir them up to begin, among their various circles, the work of obtaining subscribers, and let them send us speedily the result of their labours.

3. **By writing short pithy letters** on topics of the day, and church work in the neighbourhood. These add much to the value of a paper.

4. **By taking the trouble of sending us a short account of any church news from your neighbourhood,** so that all may be stirred up to greater exertion by the account presented of what may be doing throughout the land for the cause of Christ. Try and give such practical suggestions as will enable others to follow out the course which has proved beneficial in eradicating some evil, awakening religious feeling, or strengthening those that stand.

5. **By remembering that a church newspaper, worthy of the name,** will, if distributed, give you an opportunity through its columns of presenting the Gospel to absent friends and relatives, in whose breast you desire to kindle or keep alive a sense of the spiritual life you desire them to live.

6. **Ask God daily to bless this newspaper enterprise,** and to enlighten the understanding, and strengthen the hands of those engaged in it, that it may be conducted in a proper spirit, and to the glory of Him whose great name it is intended to honour.

☞ Letters from those desirous of subscribing for THE EVANGELICAL CHURCHMAN (price $2.00 per annum, or $8.00 for a club of five, payable in advance) can be addressed to the Publishers, Messrs. Hunter, Rose & Co., 25 Wellington Street West, Toronto.